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EURIPIDES' ANDROMACHE

The *Andromache* of Euripides is a play of more than common interest, historically for the light it sheds upon Euripides' relation to his own times, dramatically upon its merits as a penetrating study of certain human traits and their inherent tragedy in conflict. It is fiercely anti-Spartan in its sentiment: when Andromache, for instance, yields to Menelaus' threats to kill her son, surrenders herself to save the child, then finds the Spartan king perfidious, she seems to voice not just the censure of an old, familiar enemy like Athens, but the reprobation of humanity for ignominious and brazen conduct. "Your guile has trapped me," she exclaims, "you deceived me." "Proclaim it to the world," says Menelaus with complete effrontery, "I don't deny it." "Is this your notion of wisdom?" asks the stricken woman, and adds with fierce contempt, "—your Spartan notion?" (435-438).¹ Then Menelaus taunts her with her helplessness; and goaded, she flares out in a fiery indictment of his race: "You dwellers of Sparta! Hateful to the world! You, with your twisted schemes! Monarchs of the lie, *pseudōn anaktes*! In your thinking there is nothing sound; all is devious. Throughout Greece your

glory is unjustified. You are capable of anything: butchers for the most part; covetous of gain; always found with one thing on your lips, another in your hearts. Damn you!" (445-453).

There must be some contemporary reference in this blistering attack on Spartan justice; and Euripides' meaning is clear if we recall the grim events of 427 B.C. Plataea, Athens' steadfast ally, had surrendered after a long siege; and the Spartans, to indulge their Theban allies, gave their Plataean prisoners a fake trial, putting only one absurd, incriminating question: what good had they done Sparta in the war? Being avowed enemies of Sparta, the Plataeans, of course, had only one answer, an apologetic negative; and they were duly executed (Thuc. 3.52-68). Here is Spartan justice as Euripides condemns it, bringing it to judgment in his play before the higher court of all humane opinion.

If *Andromache* in a sense proclaims the world's reproach for Spartan immorality, Peleus speaks directly to all partisans, as Euripides attempts to rally both conservatives and democrats to a common feeling of hostility for Sparta. Peleus is not merely an old man; he is old-fashioned, and when he smugly berates the character and shocking practices of Spartan women, one can see grey-haired Athenians nodding scandalized and vigorous assent, and certainly concluding that whatever the political convenience of making friends with Sparta, such indecency was reprehensible and marked a mortal

¹ All quotations from the *Andromache* are taken from the author's translation in D. Fitts (ed.), *Six Greek Plays in Modern Translation* (New York: Dryden Press, 1955).

foe. "Even if she wanted to," growls Peleus, "a Spartan wench could not be chaste, leaving the house the way she does to romp and wrestle with young men—legs bare, garments abbreviated—unendurable in my opinion. Do you wonder if such education fails to make your women chaste?" (591-601).

This diatribe, for all its prudishness, is rather more convincing than his second blast at Menelaus, where disparagement of magistrates and generals leads this northern king to make almost a proletarian appeal: "Alas," he scoffs, "what evil practices they countenance in Greece! When armies stack the trophies of an enemy, the toilers are unhonored; a general takes the credit: one among thousands brandishing the spear, accomplishing no more than anyone, he still gets most of the renown. And august magistrates sitting in towns—mere nobodies—think they know more than the people. Yet thousands² are wiser, if they have daring and purpose" (693-702). If Peleus is somewhat out of character, Euripides is not: he leads us gently to believe that even wise, sedate, old men, wherever born, approve democracy and somehow represent at once conservative and popular distaste for Spartan ways and Spartan arrogance.

The literary merits of the play are, at first glance, elusive: the bare bones of the story suggest exciting melodrama, or at most, sensational escape-drama like the *Helen* or the *Iphigenia in Tauris*. It is sometime after the Trojan War: Troy has fallen, most of its great heroes slain, its women taken captive by the hostile Greeks. Andromache, widow of Hector, has been claimed by Neoptolemus, Achilles' son. Astyanax, her child by Hector, is dead, hurled by victorious Greeks from the battlements of Troy to efface the royal line of Priam. She lives now with Neoptolemus in Thessaly, and to him she has borne a child, Molossus. Neoptolemus, however, has recently married Hermione, the daughter of Helen and Menelaus. Hermione has failed to bear a child of her own; in a jealous rage and with the aid of Menelaus, her father, she attempts to slay Andromache and Molossus, but they are rescued by aged Peleus, Achilles' father. Menelaus returns to Sparta, and Hermione becomes hysterical, fearing the return of Neoptolemus who has gone to Delphi on a holy mission. She is saved, however, by Orestes, her cousin and former suitor, who arrives in flight from Argos where he has recently slain his mother, Clytemnestra. He sends Hermione back to Sparta, and himself proceeds to Delphi, where he perfects a plot to murder Neoptolemus. The assassination of Neoptolemus is reported to his grandfather, Peleus, by a messenger who returns with the corpse. Peleus, prostrate with grief over the body of his grandson and lamenting the annihilation of his line, is comforted by Thetis, his immortal wife, who re-

minds him of Molossus, promises him immortality, and prophesies that he shall see Achilles in the Islands of the Blest.

From this rather unpromising, repetitious, unconsolidated tale, a playwright less skillful than Euripides might well have created nothing more affecting than an episodic thriller, common enough on the modern screen, but hardly suitable for a great religious occasion like the drama festivals of Greece. But Euripides has somehow patched the canvas of this broken narrative, retouched the fading figures of the myth, accentuated with his own vivid coloring the prominent motif, foreshortening irrelevant details and thus eliciting that harmony of shocking elements which constitutes his tragic theme. It is, of course, one of his favorite texts, the glancing blows of fate: "Divinity has many shapes," reads the final chorus. "The gods accomplish many things unlooked for. Expectations are not brought to pass, but for the unexpected god has found a way. That was the issue here" (1284-1288).

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² Reading *murioi* after Scaliger.

Human life is poised, as it were, on a delicate balance of almost measureless forces, and none can say which way the scales will tip, what small excess will outweigh that counterpoise of traits and motives, characters and actions, which make life precarious and destiny uncertain. In the *Andromache* Euripides presents, if not with subtlety, at least with certitude this conflict of opposing and imponderable things, a conflict which first sustains and then destroys the equilibrium of human endurance. For this reason, the play is permeated by a rather obvious antithesis, yet so truthful in its application that no honest critic will resist or question the device.

Even the gods are so examined: Apollo deals in pain and unintelligible hardship; Thetis offers comfort and the acceptable vision of peace beyond life. "Do not grieve too much," she says to Peleus. "Destiny you must endure, for this is the will of Zeus; and for the dead relinquish pain. The same vote is cast by god for all mankind, and death is an obligation" (1269-1272). And again,

I shall set you free of mortal cares and make a god of you, deathless, indestructible. Then with me in the halls of Nereus you shall dwell hereafter, god with goddess. Rising there, dry-footed from the sea, you shall behold Achilles, the child so dear to you and me, inhabiting his island home on a white bluff beyond the Euxine strait (1255-1262).

The beauty of Thetis' conception almost obliterates her function as the *dea ex machina* in this play; nowhere else, I think, has Euripides so radiantly glorified this technical device. It is not difficult to probe his artistry: her glory is enhanced, and vividly, by contrast with Apollo and his doubting worshippers. The chorus, for example, in its final and most moving stasimon, pondering the woes of Troy and Greece, recalls Apollo's part in building, then forsaking Troy, likewise his fatal counsel for Orestes, urged by this inscrutable deity to slay his own mother. These pious women lift their heads to god and raise a singular, devout, yet searching cry: "O god, O Phoebus, what shall I believe?" (1036). The messenger too, embittered by the treachery of Neoptolemus' assassination, is almost truculent as he berates this god: "So king Apollo," he declares, "with prophecies for some, the world's arbiter of justice, dealt vengeance on Achilles' son. He remembered ancient grudges, like an evil man. How then can he be wise?" (1161-1165).

Euripides' study in contrasts is even more apparent when it comes to human characters: he pairs them off, not diametrically in any crude sort of opposition, but to delineate more sharply, through artful juxtaposition, some distinctive, varied patterns of human personality. Of the two young men, Orestes and Neoptolemus, little need be said; they are, respectively, not much more than the agent and victim of fate. Yet in their case, Euripides' technique is most remarkable of all, perhaps; for

Neoptolemus, one recollects at the end of the play, has never appeared at all. Only his lifeless body is introduced in the final scene; yet so superbly has Euripides fixed him in the mind's eye that we know him well for the rash, impulsive, penitent, courageous son of Achilles that he is, established in our sympathies by subtle measurement against the sly, neurotic, vengeful figure of Orestes.

The two women of the play likewise set each other off: basically, Andromache is her old Homeric self, noble, loyal, wifely, with a new husband and a new child; Hermione is herself a child, a spoiled child, a little snob, selfish, rich, and insolent. Yet some likeness couples them dramatically: an external similitude of fierceness unites them in our judgment, challenging our thoughts to probe the fundamental difference between them. Andromache, we notice, more than plays her epic role, fulfills beyond anticipation Hector's gloomy vision for her in the *Iliad*. She is older and embittered by the consummation of disasters which surround her. Desperation makes her cynical, and cynicism makes her sophistries and anti-feminism natural. Perhaps nowhere else has Euripides shaped these qualities, so common in his dramaturgy, into comprehensible, authentic facets of a given personality. In such sentiments Andromache unburdens harmlessly the new ferocity which former gentleness would still suppress; but this intensifies her fierceness when, old habits countermanded, she blazes out in searing scorn and indignation at the pettiness of Menelaus:

O prestige! prestige! [*dora*]. The eminence you give to men of no account! I congratulate those whose glory is based on fact. But false distinction I shall never honor for its sham and accidental wisdom. You, this shabby man—did you with chosen generals of the Greeks once take Troy from Priam? You—bloated with your childish daughter's noises, squabbling with a wretched female slave! You are unworthy of taking Troy, and Troy disgraced by such a conquest (319-329).

Hermione is quite different: her fury is absolutely unbridled. It was there to begin with; she has never learned the need or graciousness of self-control. The cool conceit of inexperience allows her reckless, youthful vanity to rush along unfettered. She has always had her own way, and always expects to have it. Here is a new portrait for Euripides: she is not the favorite, sweet young girl like Iphigenia at Aulis or like Polyxena in the *Hecuba*. Helen's daughter, yet motherless most of her life, she has been coddled by a doting and neglectful father to believe that she owes nothing to anyone, especially to barbarians or vulgar northern Greeks. This is evident in her very first speech:

This array of golden beauty for my hair, this raiment of many-colored robes I came here wearing not as gifts from Peleus' house nor from the house of Achilles; but these things and many other gifts come from Sparta's Doric land, the gift of Menelaus, my father. So under no obligation here, I can speak freely; this then is my answer:

You, servant that you are and spear-possessed—you desire to possess this house and cast me out. By your poisons I am made hateful to my husband; and my procreative powers, thanks to you, are sterile and destroyed. In such matters the spirit of these Asiatic women is proficient. But I shall stop you: this temple of the Nereid shall not avail you, nor the altar, nor the shrine; but you shall die. And whatever man or god would save you, old thoughts of bliss will make you cower low and fall before my knees, and sweep my house, sprinkling with your hand from golden urns the water of Achelous, and learn where you are! (147-168).

Balked in her designs upon Andromache and the child, Hermione shows us still another side of her character; and so convincingly that for a moment we believe her changed or inconsistent. Her sudden hysteria takes us by surprise; and at this point unperceiving critics find Euripides even bungling his plot. But fathoming her temperament, we find the same Hermione, immoderate in her remorse as in her crime, an exhibitionist in all she does. Remorse with her is false, and fear the only basis of repentance. Heedless of others, she shifts the blame to Menelaus or her women friends, or storms in self-abuse, purposely avowing and exaggerating her own faults to draw denials from the Chorus or her Nurse. This vicious woman, possessive, unscrupulous, intolerant of failure, is still at heart the naughty child, managing with tears and tantrums to escape the punishment which she so richly deserves.

Hermione and Andromache, confronting one another, pretty well blast the male conceit that women are women, just that and nothing more; the personality of each is well established by a dramatist reputed in his own day to be a woman-hater (147-273). In fact, the individuality of his central male characters is less subtly defined, perhaps because they are more familiar types. Actually, Peleus and Menelaus have little in common except their sex and position. Both are kingly, of course, used to giving orders and commanding quick, unquestioning obedience. But this creates an impasse when they are thrown together, and mutual frustration soon reveals distinct, opposing temperaments behind the royal mask. Menelaus, though detestable, is not a simple villain: he even has a code of action, bad to be sure, authorizing in sophistic manner anything which meets his own advantage or supports the welfare, real or imaginary, of himself, his family, or his country. Outwardly a soldier, blunt, brutal, and unfeeling, he betrays in every easy sentiment and specious insincerity the petty, woman-ridden coward that he is. His deception of Andromache, his desertion of Hermione, his pious platitudes about the Greek cause, his bold talk, his dissembling retreat when danger threatens, mark him for a brazen knave, a somewhat spineless rascal, but more contemptible than sinister.

Peleus too, the tragic hero of this play, is more complex than one supposes when he first appears. This aged king evokes our sympathies because we come to know the rather touching character beneath his cross

and garrulous exterior. He is no sly sophisticate like Menelaus: a little provincial, old-fashioned, honest, candid, humane, and above all courageous, he fulfills his own maxim: "Stronger than a thousand youths is one old man of spirit" (764-765). We like him, though we can't agree with all he says; here is a voice from the past, and we respect its tone while we reject its sentiments. Yet he is not wholly venerable, even in the act of saving Andromache and the child: we sense a flaw, inscrutable, foreboding, somewhere in the disposition of this man whose actions we commend most heartily. He is ill-tempered, extremely so, and this may be the psychic source of his misfortunes; but morally there is something else the matter with him: he is right, but too right; and righteousness, the Greeks so often remind us, is moderation in word and deed. He is, after all, the father of Achilles whose excessive indignation in a righteous cause brought on catastrophes which make the *Iliad* so tragic. Euripides, I think, has taken a cue from Homer, and created Peleus to some extent in the image of his son. As we enjoy the invective of Achilles when he turns on Agamemnon, without pondering the consequences of so intractable a stand, we are delighted with the frank, though unrefined abuse which Peleus pours upon the head of Menelaus, reviling him for his submission to the charms of Helen:

You should have spat upon her, never raised a spear when you discovered her unfaithful, let her stay in Troy, and paid her paramour to keep her. But no, your mind didn't work that way: you had to squander many brave lives, make old women childless, rob gray-haired fathers of their noble sons. It is my misfortune to be one of them. In you I see the real culprit for Achilles' death. You alone came back from Troy unwounded, and the burnished weapons which you carried there in shining cases you brought home again untarnished. I told my grandson when he married to have no connection with you, nor bring into his house the spoiled filly of a rotten mare. A mother's infamy descends to her children. Mark this, suitors, choose the girls of upright women. And what about the injury you did your brother, commanding him to sacrifice his daughter in that simple-minded way. You were so afraid you wouldn't recover your wicked wife! And when you took Troy—since I'm on the subject—you didn't kill the woman, once you got her back. You took one look at her breasts and threw away your sword, received her kisses, wagging your tail at the bitch who betrayed you, overcome by love, you reprobate!" (607-631).

Well, in a way we can only applaud such abuse, since its object is Menelaus, that questionable hero; but this kind of talk, however truthful, however gratifying in the circumstances, is more than impolite; it indicates a fervor which, however virtuous, is likely to be quenched. True rectitude is not inordinate, and even beneficent pride, when mountainous, is levelled by the gods. It is safer to be humbled soon; and so Andromache, Hermione, and even Menelaus get off easily: Andromache surrenders and is saved; Hermione, self-convulsed, is rescued; and Menelaus, hiding his bluff, retreats uninjured. However different their motives, all of them bow

in time to necessity. But Peleus, the savior, is himself unsaved through the very success of salvation. His own triumphant charity defeats him in the end: Andromache's release throws the flouted Hermione into Orestes' arms, and Neoptolemus is slain by this re-instated suitor of his wife. Peleus is brought low in this loss of his last legitimate descendant, so low that only death, the final comforter, can ease his anguished soul.

VAN JOHNSON

TUFTS COLLEGE

THE SATHER CLASSICAL LECTURES

Benjamin Ide Wheeler, president of the University of California 1899-1919, was—believe it or not—a classicist of great distinction at Cornell who became in middle life an administrator. In this latter capacity he never forgot his former affiliations, and of this fact there can be no better evidence than his persuading Jane K. Sather to endow at the University of California an annual series of lectures—eight is the prescribed number, whether you have much to say or something less than that—on classical literature. Originally the selected professor was paid his remuneration for delivering the eight lectures and giving one course in the Department of Classics; thereafter the pages of his lectures might be comparable to those of the Sibyl's prophecies recorded on leaves that lent themselves to irremediable confusion.¹ But in 1921 a new feature appeared with the publication of Vol. I of the Sather series. Outside of a little jarring caused by World War II this has been continued regularly down to the present. The covering title "classical literature" has been broadly interpreted and about one-half of the volumes deal with literature and the other half with ancillary considerations.

The names of the professors and their offerings will be dealt with presently; it may be of interest to see what institutions have sent scholars to the maintaining of the series. Europe shows Oxford, Cambridge, St. Andrew's, Durham, Brussels, Upsala, Glasgow, Lund, and the Ecole Pratique des Hautes Etudes; America Chicago, Brown, Princeton, Harvard, Yale, Northwestern, Johns Hopkins, Illinois, Vermont, Haverford, Bryn Mawr, Stanford, and Cornell; while Canada has con-

¹ Earlier lecturers, some of whose material was apparently published independently of the series, and two of whom (Myres, Shorey) held later Sather professorships, were J. L. Myres (1914), H. W. Prescott (1915), Paul Shorey (1917 and 1919), G. J. Laing (1917), F. G. Allinson (1918), W. K. Prentice (1918), and E. K. Rand (1920). It should be noted that in the text of the article the dates in parentheses indicate the dates of publication of the lectures, not necessarily the years in which they were delivered.

The Sather Professor for 1955 is Professor Joshua Whigham of Harvard University.

tributed one, Toronto. This is a goodly distribution. Europe might have done better had it not been for recurrent wars, troublesome here as in so many regards.

Let us see briefly what the professors have been talking about. Homer appears specifically mentioned as subject only twice, in Scott's *The Unity of Homer* (1921) and Bassett's *The Poetry of Homer* (1938), but Gomme, in his *Greek Attitude to Poetry and History* has done well by him.² Platonism in America naturally connects itself with the name of Paul Shorey, who remains unique in having been thrice called to the Sather chair. The first two occasions fell outside the period of subsequent printing. The lectures of 1929 were still unrevised at the time of Shorey's death but seven of them were made publishable by the efforts of former students (*Platonism, Ancient and Modern* [1938]). The lead-off lecture, however, "What is Platonism?", could not be so treated; surely the answer has been lost to our hurt. Burnet's *Platonism* (1928), a very thin volume, looks like a clear case of the printed word representing exactly the spoken. Aristotle does not appear except in Gomme's volume already mentioned.

In the field of history (and literature) once again we have a handsome contribution in thought, though brief in space, from Gomme on Herodotus, and Glover's gift is a whole volume (1924), very interesting; Glover is always that, even when he provokes you, as I think he enjoyed doing. Excellently austere and condensed is R. J. Bonner's *Aspects of Athenian Democracy* (1933). Laistner's *Greater Roman Historians* (1947) is a bright specific study of the peculiar virtues of Roman history, and it did have some. Lily Ross Taylor in *Party Politics in the Age of Caesar* (1949) represents a type of lecture more successful in the printed than the oral form; minutiae are apt to elude the hearer. Under history we may include, though it is a literary study as well, Stuart's *Greek and Roman Biography* (1928), Werner Jaeger's *Demosthenes* (1938) and presently J. A. O. Larsen will be adding to this section with his *Representative Government in Greek and Roman History* in the 1954 lectures.

Of studies which may be called specifically literary we may note Smyth's *Aeschylean Tragedy* very early in the series (1924). This subject really does not recur until Post's *Homer to Menander: Forces in Greek Poetic Fiction* (1951); this is interesting and raises the question whether it is pure chance, or did the lecturers feel that the discussion of Greek tragedy in a comprehensive way was played out? We can only name Tenney Frank's *Life and Letters in the Roman Republic* (1930), of which I personally have made much use on my own account, Wight Duff's *Roman Satire* (1936; *chartis/doctis, Iuppiter, et laboriosis*), Wheeler's *Catullus and the Traditions of Ancient Poetry* (1934;

² Rev. CW 47 (1953/54) 187 (W. J. Oates).

very comprehensive on all possible approaches to the poet and his life and views), H. J. Rose's *Elegies of Virgil* (1942), Fränkel's *Ovid: A Poet between Two Worlds* (1945), an odd interpretation of a person not quite so deep by nature, I think, as the title would suggest, and Norwood's *Pindar* (1945), which has been very highly approved, and I think rightly.

Religion appears, if one may be allowed a certain liberty in grouping, in Nilsson's *Mycenean Origin of Greek Mythology* (1932) and in Persson's *Religion of Greece in Prehistoric Times* (1942), challenged by "classical" mythologists but very stimulating and immensely challenging to the open mind. After all, it would be incredible that the Greeks should not have picked up a pretty considerable something from their exceedingly able forerunners in the Aegean world. Cyril Bailey's *Phases in the Religion of Ancient Rome* (1932) is in his most charming style and suggests that real penetration of spiritual subjects with which I have always credited him. Then there is Eric Dodds' most challenging volume, *The Greeks and the Irrational* (1951), which must be faced up to by anybody undertaking to discuss Greek morals and religion, and Festugière's *Personal Religion among the Greeks*, fired with the feelings of a believer.³

In archaeology John Linton Myers' *Who were the Greeks?* (1930) is veritably *ein dickes Buch*, the heavyweight champion of the series. The author, with charming naïveté, writes in his preface: "What is printed here is somewhat longer than what was spoken in March and April." One is relieved to know that. This is one of the few volumes with extensive notes; there will be different opinions on this subject. A few of the volumes have really useful indexes, well conceived and well executed. No other kind of index has really much place. A very handsome volume is Sir John D. Beazley's *The Development of Attic Black Figure* (1952); it really needs to be accompanied by Sir John's charming lecture style and his helpful pointer, moving from detail to detail. Rhys Carpenter's *Folktales, Fiction and Saga in the Homeric Epics* (1946) was very successful as lectures and reads very easily—if you can get a copy; the University of California Press was early sold out.

All this may be pretty dull going, but it will have served its purpose if it drives you to some library where you can thumb the books through for yourself and get some idea of the immense range they now begin to cover. Jane K. Sather made a fine gift to the University and indeed to the world of learning. *Sit ei terra levis.*

WILLIAM HARDY ALEXANDER

UNIVERSITY OF CALIFORNIA

³ 1954; see *CW* 47 (1953/54) 127.

SUMMER STUDY IN ROME 1954*

Announcement of the Association's 1955 Rome Scholarship and of the course of studies at the School of Classical Studies of the American Academy in Rome, to be found elsewhere in this issue of *CW*, recalls this writer's memorable experiences at the Academy last summer.

The summer session of the American Academy in Rome provides the opportunity for a rich experience that is at once stimulating, exciting, scholarly, and rewarding professionally and otherwise to the teacher of Latin who, unable to manage a trip abroad during the regular academic year, can nevertheless arrange for a short sojourn during the summer months.

A summer in the Mediterranean! Not as unbearable as some might suggest. If you are as fortunate as last summer's twenty-one students and teacher-students, you may enjoy one of Rome's coolest summers in many years while relatives and friends at home endure some of their hottest days. But even should the weather prove to be not so pleasant, you probably will hardly notice the heat at all, so absorbed will you be in the sites and sights in the ancient city and its environs.

Rome

The American Academy, located on Via Angelo Massimo, is situated on the old Janiculum Hill. Here last summer's students came to study in the cooling and refreshing portico overlooking a charming garden very reminiscent of an ancient Roman atrium, or in the library extensively filled with classical literature and books about the classics and classical antiquities. Here they gathered to attend the lectures given by their popular instructor, Professor George E. Duckworth.

Last summer's learning situations involved field trips during morning sessions and lectures in the evenings. During the field trips the students had opportunities of seeing the ancient remains *in situ*. Then the evening lectures related the connections between these monuments, the physical setting of the ancient Romans' daily activities, with Roman literature, ideas, progress, and character.

There were more than twenty field trips within the boundaries of modern Rome. Included among the many places visited, all readily accessible by municipal buses, the following might be mentioned for their interest to teachers and prospective teachers of Latin: the Capitoline Hill and Museum, the Forum Romanum (with its many remains familiar to all teachers of Latin like the Arches of Titus and Constantine, the Curia, Rostra,

* [Mr. Reilly, who, as a Contributing Editor of *CW*, joins the staff with a most welcome and timely contribution indeed, was awarded both the C.A.A.S. and the New York Classical Club Rome scholarships for the summer of 1954.—Ed.]

Via Sacra, the Temples of Saturn, Vespasian, and Castor and Pollux, and many others), the Imperial Fora, the Vatican Museum with the famous Prima Porta statue of Augustus frequently appearing in Vergil texts), the Ara Pacis of Augustus, the Lateran Museum, the Baths of Diocletian and Caracalla, the Terme Museum (with such works as the Boxer at Rest and the Discobolus, among others, in a single room), the Tomb of the Scipios, the Mamertine Prison (associated with Catiline, Jugurtha, and Sts. Peter and Paul), the Colosseum, the Golden House of Nero, the Theater of Marcellus, the Campus Martius, and the site of the familiar Circus Maximus. The complete list is a long one.

In addition to these regular morning trips, which helped to make more meaningful than ever before the history of the ancient city on the Tiber, there were others to the environs of Rome (on Fridays) and a special Saturday excursion (by Gite Turistiche—as usual on distant trips) to Tarquinia and Cosa under the able guidance of Director and Mrs. Lawrence Richardson, Jr. Dr. Richardson, directing the new Cosa excavation for the American Academy, was able to provide a stimulating first hand account of the latest important discoveries there.

Field Trips

The Cosa trip illustrates one of several advantages of touring Italy in a group like that attending the American Academy. Many places of interest to teachers of the classics and history precisely because of their recent discovery are not yet open to the public. Sometimes museum rooms and archaeological remains are closed to the general public. But there is a willingness on the part of the Italian government, archaeologists, and others in authority to make such places accessible to students of the classics in responsible groups. This experience was repeated in the Naples area during a week with the Vergilian Society concerning which more will be found below.

Other field trips outside Rome included visits to Veii, beautiful Lake Bracciano, Cerveteri, Frascati, Tusculum (where a house has been recently uncovered which the native guide described as belonging to Cicero), Monte Cavo, Lake Nemi (where the ships were burned during the second World War), Palestina, Tivoli and Hadrian's Villa, Ostia, and, one of the highlights I anxiously looked forward to, Horace's Sabine Farm.

At Cerveteri (ancient Caere) and Tarquinia the students studied at first hand remains of ancient Etruscan cities, visiting among others the Tomb of the Leopards with its fresco already familiar from art texts. At Ostia they saw a Mithraeum; the ancient theater in which most of them had previously been part of a living audience watching an ancient play; and the interesting mosaics of the old corporations that carried

on their business there. One recalls at Hadrian's Villa the Greek theater, the Stoa Poikile, the Hall of the Philosophers, the Natatorium, the maritime theater, the Greek library, and the remains of the imperial palace.

There were many opportunities, of course, to revisit as frequently as one desired the innumerable classical monuments, objects of art, and other remains, as well as to enjoy some of the non-classical aspects of Rome.

If one wished, one returned to the Forum to view again the site where Cicero delivered his famous oration in the Temple of Concord or to look again on the remains of the rostrum or perhaps to walk along the Via Sacra and follow the very route Horace followed and described in his *sermones*. Or perhaps, after having heard, within close view of the rostrum and curia, Dr. Lily Ross Taylor's stimulating, scholarly and vivid and imaginative description of Roman political business, and leisure activity in the ancient forum, a student returned to that place to find something he perhaps had not observed before.

Each of last year's summer students came away with the feeling that he or she had now a little portion of old Rome to call his own. Topics such as the Forum of Augustus (or Nerva), the Arch of Septimius Severus (or Constantine), Trajan's Markets, the Temple of Vesta (or Fortune), the Basilica Aemilia, the Curia, the Rostra and Circus Maximus were assigned to give each student the opportunity of studying at least one ancient monument extensively. And the students liked their projects. It became the accepted thing to speak of "my forum" or "her temple" or "his arch." We also had the pleasure of hearing a lecture on Roman building materials by Dr. Marion E. Blake.

"When in Rome . . ."

But classical studies did not occupy all the time of the six weeks. There are sides to Rome other than classical studies. Rich in religion, artistic, and other traditions, Rome has much to offer her visitor. One can spend many pleasant hours in St. Peter's alone. I can recall walking four of the six Sundays in the Holy City to the Janiculum Hill and, upon reaching the Gate of St. Pancratius, which stands just before the entrance to the villa of the director of the Academy, turning left and following the city wall along the road overlooking the city along its entire length. The road, quiet and lonely in the Sunday morning sun, leads almost directly into St. Peter's Square and the famous basilica. The visit would be timed to see the Holy Father greet the throngs of diverse tongues gathered in the piazza at noon (and again at six o'clock). Many of the group also had the pleasure of attending a public audience at Castel Gondolfo.

But even the non-classical part of Rome is not completely divorced from classical associations, and whether

the place visited was a church or a theater, often there would be something of classical interest. Take as examples a play, an opera, and a festa.

Almost the whole group had the experience of sitting on the stone seats of the ancient theater at Ostia and viewing an Italian production of Plautus' *Amphitryon* in an authentic ancient setting. A headline in the Rome *Daily American* later reported that Plautus is still rolling them in the aisles at Ostia.

There was time too for the opera. Many of the students saw a production of "Aida"—they described it as "spectacular"—staged in the colorful setting of the Baths of Caracalla.

The festa is interesting to classicists for its ancient roots. Occurring during the period of the summer session, it is celebrated much like those that are held in Italian sections of American cities. Trastevere becomes a kind of small Coney Island. The Festa Nojantri (Nos Altri) dates back to the early period of Rome when the people who dwelled *trans Tiberim* (whence Trastevere) were excluded from the celebration of the rest of Rome and established their own.

There was time for relaxation on the long trips outside Rome too. The Friday trips were especially popular with those of the group who were swimming enthusiasts for they were able to bathe in Italian waters at Lake Bracciano, Lake Albano, Cosa, and Ostia.

The opportunity to visit more distant cities or to see more of Rome and its environs came on a long weekend when the course was in its fourth week. It was then that some went to Florence, Venice, and other places of interest.

One of the highlights socially that occurred early in the six week period was the Fourth of July observance. At that time the American Ambassador was out of the city and from all observances and reports the festive celebration for Americans was that held at the villa of the director of the Academy. We were also entertained during the session by Professor Taylor and by Professor and Mrs. Duckworth, and finally bid *buon viaggio* by Director and Mrs. Richardson.

Naples

The six weeks came to an end all too soon. But there was one further opportunity for classical studies in the Naples area. This too was a rich experience, and as one looks back upon the single week spent with the Vergilian Society, one is amazed at the number of interesting places visited.

The Vergilian Society conducts in addition to three two-week cycles of lectures a special one-week program to enable students from the classical schools in Rome and Athens to visit the Naples area.

Last summer the group, smaller than that attending the Rome course, resided at the Villa Vergiliiana, an

edifice built upon the foundations of the Temple of Mercury beneath the acropolis of ancient Cumae and belonging to the Society.

The entire Naples area is rich in classical associations. The area immediately around the villa has many places and remains connected with Vergil. From the villa one can easily walk to Lake Avernus or to the fascinating cave of the Cumaeian Sibyl and to the room where she uttered her prophecies. It is a dark, mysterious place. Other sites in Cumae include the Temples of Apollo and Jupiter, the early Christian Basilica, the great underground passageway from Cumae to Lake Avernus built by Coccoius, and the Arco Felice.

Baiae, the "Golden Bay" and a famous Roman holiday resort, Misenum, the important Roman naval base, Pozzuoli, Pompeii, Herculaneum, Capri, Naples itself, and Paestum were also included in the week's itinerary as well as a ride in the special bus along the well-known Amalfi Drive and a visit to Salerno and other cities.

Paestum

At Paestum the students were guided personally by the Italian archaeologist Professor Sestieri who is active in excavations at that site, and at Pompeii, Baiae, and other places. They were among the first to see an underground temple recently uncovered at Paestum. At Pompeii they were admitted to the new excavations still closed to the general public. And with Father Raymond Schoder's able guidance they went into the Piscina Mirabile at Point Misenum, a remain little visited by sightseers.

Although Herculaneum is much like Pompeii, it is much better preserved and has many of its remains still in place. At the time of the visit there, excavations had just begun on an old palaestra.

Capri is best known perhaps as a tourist attraction, but the center of interest there for classicists is the vast remains of the Villa Jovis from which Tiberius ruled Rome.

Not least among the many other attractions in the area is the city of Naples itself. The national museum there has one of the finest collections of Roman objects in the world. The visitor will want not to miss what is identified as Vergil's tomb on the Via Puteolana and majestic Vesuvius visible from virtually all points in the area.

Upon returning from summer study of the type described above, the classroom teacher finds that his professional background has greatly increased. He brings a freshness and intimate knowledge of his subject to the youth entrusted to him.

This year again students attending the Rome session will be fortunate in having as their instructor Professor George E. Duckworth of Princeton University. A fine scholar, he is also a charming, understanding, and un-

failingly interesting person. Father Raymond V. Schoder, S.J., will amaze this year's students too by his great fund of knowledge ever at his finger tips, and by his skillful guidance and adeptness in making the most of a week in a locality that requires, of course, considerably more time to be seen fully.

With such men as these to instruct them, summer students in 1955 can look forward to an interesting, informative, and pleasant seven weeks in Italy.

JOHN F. REILLY

SACRED HEART HIGH SCHOOL
YONKERS, NEW YORK

REVIEWS

Encyclopedic Dictionary of Roman Law. By ADOLF BERGER. ("Transactions of the American Philosophical Society," N. S., Vol. 43, Part 2 [1953], pp. 333-808). Philadelphia: American Philosophical Society, 1953. \$5.00. (Cloth bound, \$7.00.)

Professor Berger provides both students of the Roman world and students of law with an essential work of reference in this *Encyclopedic Dictionary of Roman Law*. Its nearly five hundred pages do not give an adequate idea of its wide scope, since the *Transactions of the American Philosophical Society* appear in large quarto with two columns of text to the page. The Society merits high praise from classicists for its generous aid in publishing so important a book at so reasonable a price. Indeed it is worth remarking that of the four parts of this forty-third volume of the *Transactions*, two, and these comprising the bulk of the pages, are devoted to Rome. The fourth part (pp. 871-1003) is James H. Oliver's *The Ruling Power: A Study of the Roman Empire in the Second Century after Christ through the Roman Oration of Aelius Aristides*, in which Prof. Oliver gives not only a new revision of the text, a translation, and an exhaustive commentary for this speech but also a penetrating introduction and some very suggestive special studies. Such support by the Society of classical studies is indeed heart-warming.

The *Dictionary* opens with a brief preface, introduction, and list of abbreviations. The definitions occupy the bulk, 435 pages, of the book. At the end come a convenient English-Latin glossary of terms common in Roman law (thirteen pages) and an extraordinarily full bibliography (twenty-three pages). The bibliography is arranged under twenty headings, covering such topics as "Legislative Activity and Legal Policy of the Emperors," "Christianity and Roman law," "Latin Inscriptions," or "Bibliographies," to mention only enough to suggest how wide a variety of scholarly interests may be pursued with the aid of this excellent bibliography.

The definitions are arranged in alphabetical order (in the case of phrases, by the first word therein). There is liberal inclusion, with appropriate cross-references, of alternate terms, of important words within phrases defined elsewhere, and of items covered in other definitions. The definitions themselves are short; a random count of four pages yielded sixty-five headings. Very few articles are as long as, for instance, that on *lex*, which is less than two full columns (a page). Conveniently, matters dependent on such a main idea as *lex* appear after it with separate headings, rather than being included in one long article. Thus the various types of *leges* and the various specific laws occupy in all eighteen pages. This is therefore a true dictionary, not an encyclopaedia. However, it gives full guidance to more encyclopaedic treatment by the bibliographies attached to most of the definitions. Sometimes the reference is simply to the relevant article in Pauly-Wissowa, but more often also to special articles or books. On the more important topics, the bibliographies are longer. Both because of the number of entries and of the extensive bibliographical material, this dictionary covers the field of Roman law far more thoroughly than do such general works as the *Oxford Classical Dictionary*. While articles in the more bulky encyclopaedias, like Pauly-Wissowa, may be more thorough, this dictionary lists many items separately which would not be found so listed in an encyclopaedia and gives sufficiently full definitions for the ordinary student. Moreover the recent bibliographical material renders it even for the specialist a necessary supplement to older works of reference. So far as this reviewer knows, there is no equally up-to-date, comprehensive, and convenient work of reference for Roman law in any language, and certainly not in English.

The definitions are expressed in clear and simple terms, intelligible to the layman in legal matters. The present reviewer read a large proportion of the entries without ever failing to understand readily what was said. Furthermore the scope of inclusion is so wide that many entries will assist others than lawyers; for example the philosopher may consult with profit *humanitas* or *officium*, the constitutional historian *imperium* and its special forms or *oratio principis*, and the literary historian the notes on jurists such as Cato the Elder.

When a scholar gives so generously from his great store of learning, it would be a poor return to carp at the occasional points at which he nods. Specialists will undoubtedly find minor matters on which to criticize this dictionary. To do so here would require both more space and more knowledge than the present reviewer has available. For instance, under *incestus*, Prof. Berger fails to note that the senate permitted the marriage of uncle and nieces for the benefit of Claudius and Agrippina. An occasional definition may cause question, as that of *pomoerium* as "the territory of Rome within the

original boundaries (walls) of the city" rather than as a line (not necessarily identical with any wall) defining this territory, for which reference might have been made to J. H. Oliver's "The Augustan Pomoerium," in *Memoirs of the American Academy in Rome* 10 (1932). Omissions will be remarked, as under *fundus* of the difficult phrases *fundus fieri* and *municipium fundanum* or in the "Ms" of *malitia*. But such inexactitudes and omissions are few in terms of the extraordinary number of terms which are covered and the general sanity and accuracy of definition. The printing and proof-reading are also of very high quality; errors may be found, but, considering the length of the book and the multitude of bibliographical references, they are extremely rare.

To extend this review would therefore be to labor the obvious. This dictionary represents an extraordinary achievement in extent, in accuracy, in scholarship, and in clarity. It will long remain a standard and essential aid to all students of the Roman world and of the field of law. It is a "must" not only for libraries but for individual students.

MASON HAMMOND

HARVARD UNIVERSITY.

Die Schule des Aristoteles: Texte und Kommentar.
Heft VII: Herakleides Pontikos. Edited by FRITZ WEHRLI. Basel: Benno Schwabe & Co., 1953. Pp. 124. Sw. Fr. 14 (bound).

When completed in ten fascicles, this set, comprising the fragments of the Peripatetics of the fourth, third, and second centuries B.C. (exclusive of Aristotle and Theophrastus), will be of great assistance to anyone working in the field. Elaborate indexes have been promised at the conclusion of the work, but in the meantime the usefulness of the set is greatly diminished by their absence. Another feature sorely needed in the volumes as they appear is a set of tables correlating Wehrli's numbering of the fragments with the numbering of earlier editions. It is hoped that these deficiencies will be attended to at the end of the work.

The five fascicles that this reviewer has examined are uniformly made up of text with apparatus criticus, scant bibliography, and commentary, the text and commentary occupying approximately equal space. Most readers would also have wished for an introductory discussion of the author and his works in each volume and an introduction to the entire set in the opening fascicle. Trimmed down as the present set is, it still represents an important research tool in ancient philosophy. In most fascicles additional fragments are to be found, gleaned from the papyri and other sources and not listed in earlier collections, and the commentary accompanying each fragment is usually quite helpful. Previous volumes contained the works of Dicaearchus, Aristoxenus, Cleaschus, Demetrius

of Phalerum, Straton of Lampsacus, Lycon and Ariston of Ceos.

The present fascicle contains the fragments of a philosopher who imitated his master in the multiplicity of his interests and writings but who is probably best remembered for the remarkable contributions he made to the theories explaining planetary behavior. Heraclides is credited with accounting for the apparent diurnal rotation of the celestial sphere by assuming a daily rotation of the earth upon its axis and with explaining the apparent differences in brightness of the planet Venus by assuming that it and Mercury revolved about the sun and not about the earth. He was therefore the precursor of Aristarchus of Samos with his heliocentric hypothesis.

The evidence is clear that in Heraclides' time the heliocentric theory had not been evolved. Yet in frag. 110 Wehrli reverts to the reading, *elegēn*, which the editor of the Aldine edition inserted into the text and which does not appear in the MSS. Tannery, it appeared, had solved the difficulties of this passage by deleting the name of Heraclides Ponticus (*REG* 12 [1899] 305-311) with the explanation that it had crept into the text from an erroneous gloss. Perhaps motivated by a desire to preserve the fragment for the Heraclides collection, Wehrli calls Tannery's deletion "inadmissible" (*unzulässig*) without giving a reason for his attitude.

WILLIAM H. STAHL

NEW YORK UNIVERSITY

Disticha Catonis. Recensuit et apparatu critico instruxit MARCUS BOAS. Edited by H. J. BOTSCUYVER. Amsterdam: North-Holland Publishing Co., 1952. Pp. lxxxiv, 303. \$10.75.

From the year 1910 to the time of his death in 1941 Marcus Boas published sixty articles on the *Disticha Catonis*. We recall that one of his major contributions was the discovery of MS. Vat. Barb. VIII, 41, an important representative of one of the three chief text traditions in his classification. Now we have from him (and H. J. Botscuyver, who completed the work) an admirable edition, based on over fifty MSS., which entirely supersedes the Bachrens edition of 1881. The description, appraisal, and classification of the MSS. of the different versions of the work, all involving complex problems, are set forth with extraordinary wealth of detail. Each couplet has a full apparatus, often including also sources, parallels, citations, imitations, and critical comments. The Prologue and the single lines receive like attention, nor has Boas omitted to treat also the spurious fragments added in some of the MSS. In connection with the study of the MS. tradition, he considers also MSS. once known and now lost, the pertinent incunabula, and the editions.

A problem special to the *Disticha* is the disengaging of Christian elements from pagan. One observes with

special interest that at 2.2 Boas, on textual grounds, brackets the verse *An di sint caelumque regant, ne quaere doceri.*

To Boas' store of parallels one cannot resist suggesting additions. At 1.18, as parallel to *non eodem cursu respondent ultima primis* add *Rhetorica ad Herennium* 4.15.21 (illustrating Antithesis): *Habet adsentatio iucunda principia, eadem exitus amarissimos adfert*, although the 'frame of reference' is different. At 3.13, with *Multorum disce exemplo, quae facta sequareis./ quae fugias, via est nobis aliena magistra*, cf. *Rhet. ad Her.* 4.9.13 (in the example of the Middle Style): *At ii qui sciunt quid alii acciderit facile ex aliorum eventiis suit rationibus possunt providere;* *Publilius Syrus* 177 (ed. J. W. and A. M. Duff): *Ex virtute alterius sapiens emendat suum*, and 60: *Bonum est fugienda adspicere in alieno malo*; and *Tacitus, Annals* 4.33: *Plures aliorum eventis docentur*. With 4.26 *Tranquillis rebus semper adversa timeto:/ rursus in adversis melius sperare memento*, cf. *Rhet. ad Her.* 4.17.24 (illustrating a Maxim presented without a subjoined Reason): *Errant qui in prosperis rebus omnes impetus fortunae se putant fugisse; sapienter cogitant qui temporibus secundis casus adversos reformidant.*

Further evidence of the popularity enjoyed by the *Disticha* during the Middle Ages continues to be found. See, for example, *Maria de Marco in Aevum* 26 (1952) 466 f., on a newly discovered redaction, in MS. Vat. Reg. Lat. 1560, ff. 137-140v, of the Commentary by Remigius of Auxerre, and Luitpold Wallach in *Speculum* 26 (1951) 493 f., on echoes of the *Disticha* in the Worms Collection of Letters (*saec. xiii*).

HARRY CAPLAN

CORNELL UNIVERSITY

Hē Glōssa tēs Thrakēs. By N. P. ANDRIOTIS. ("Hetaireia Thrakikón Meletón," No. 20). Athens, 1953. Pp. 23.

The extant remains of the ancient Thracian language are very scanty. They consist merely of a few words preserved by various Greek authors, proper names of a number of distinguished individuals, and some toponyms. However, despite their scantiness these remains are sufficient to convince us that Thracian belongs to the Indo-European family of languages. Furthermore, a few years ago, there was discovered, in the village of Ezerovo, near Plovdiv, a golden ring containing an inscription in an unknown language but written in Greek letters of the fifth century B.C. The consensus among philologists today is that the language of this inscription is Thracian and that this document is the first and only text in Thracian existing at the present time.

During the classical Greek period the Thracians, constantly pressed by the Macedonians from the west and

the Greeks from the south and the east, begin to be assimilated, linguistically, to them, and this assimilation continues through the Hellenistic and Roman periods, with the result that, at the beginning of the Byzantine period, all Thrace south of the Balkan Mountains is largely Greek-speaking. The language of these people is substantially the Koine spoken throughout the Greek world at this time. We have no written documents dating from this period of the Thracian language with the possible exception, in the opinion of some scholars, of a number of Greek inscriptions, usually referred to as Proto-Bulgarian inscriptions, which represent the spoken language of northern Thrace in the ninth century A.D. This language does not differ appreciably from that commonly spoken throughout Greece. As for the language of present day Thrace, the author finds that it exhibits certain phonetic and morphological characteristics which are not found in the language of Greece proper, and that from the point of view of vocabulary in particular it is closer to the ancient language than Modern Greek.

P. S. COSTAS

BROOKLYN COLLEGE

The Uses of the Past. By HERBERT J. MULLER. New York: Oxford University Press, 1952. Pp. xi, 394. \$5.50.

In an age which worships practicality (without, it must be said, having the faintest idea of the meaning of the word), the utility of the study of history has received in recent decades continuous scrutiny from some of the most prominent figures of the Western World. Although amid this stellar array appear such names as James, Spengler, Schweitzer, Berdyaev, Toynbee, Croce, Sorokin, and Ortega y Gasset, there has been a tendency to inflexibility in the theories which they presented—perhaps because in many cases they never succeeded in divesting themselves from certain pre-conceived notions. In any case, few of them have inspired the faith to make themselves the advisers and guides of contemporary statesmen.

Herbert Muller, who is a professor of English at Purdue University, but who published this book while a lecturer at the University of Istanbul, believes that, with only a dozen or so experiments so far in the phenomenon of civilization, we all have tried to oversimplify in making generalizations about them. To him the histories of all previous civilizations have indeed been tragedies, for each has fallen through a tragic flaw—but the flaws have differed. And yet, the past does have its uses: if only we understood the nature of the practical!

The sub-title of this work is "Profiles of Former Societies," and there are penetrating essays on Byzantium,

Israel, Greece, Rome, Christianity, the West, Russia, and the Far East. In each he tries to correct the effusions of its devotees while pointing out firmly its values for us. His approach is critical, ironic, and just. For the classicist there is a sketch of Hellenism, unadorned by sentimentality, yet paying full tribute to its successes—and failures; and there is a devastating chapter on the achievement and fall of Rome. In this section his satiric style is at its best where he discusses freely the similarities and differences of Romans and Americans, and by no means always to the advantage of either one.

One must read the whole book, however, before he sees clearly the bent of the book: if we study these other cultures carefully as we might a few neighbours, then we can return to our own with greater compassion and greater humility, and with a wisdom that there are some things it appears we must not do, and others that probably we must—but that this "human understanding" is a far cry from the necromancy of many historical scientists. I think that this is a sober yet optimistic message for our ancient history students.

FRANK C. BOURNE

PRINCETON UNIVERSITY

ANNOUNCEMENT OF THE C.A.A.S. ROME SCHOLARSHIP FOR 1955

A grant of \$200.00 is available for a secondary-school teacher who has been a member of the Classical Association of the Atlantic States for at least three years, who is at present a member of that Association, and who most nearly fulfills the other qualifications laid down by the Association, for summer study at the American Academy in Rome in the summer of 1955. As noted in the formal advertisement of the Academy's Summer Session on the facing page, holders of regional classical association scholarships also have the tuition fee of \$100 remitted.

As authorized by action taken at the business session of the Forty-Sixth Annual Meeting of the Association, held in Philadelphia, Pa., April 18, 1953 (see *CW* 47 [1953/54] 5, col. 2), the following extracts from the *Report of the Committee on the C.A.A.S. Rome Scholarship*, submitted by Professor Franklin B. Krauss, Chairman, and published in full in *CW* 46 [1952/53] 25-26, are here reprinted:

THE C.A.A.S. ROME SCHOLARSHIP

I. Purpose

The twofold purpose of the Scholarship is to encourage teachers in the secondary schools to recognize how greatly they can improve the content and scope of their teaching by pursuing the program of studies in the summer session of the School of Classical Studies of the American Academy in Rome; and to provide the recipi-

ent of the Scholarship with financial assistance to attend the summer session in the year in which the award is made.

II. Qualifications Governing Candidacy

The Scholarship is offered solely on a competitive basis to members of the Classical Association of the Atlantic States, and will be awarded to that candidate who most closely qualifies in accordance with the following stipulations:

(1) those who have held active membership in the Association for no fewer than 2 full and consecutive years prior to the year in which they are competitors for the Scholarship;

(2) those who, both at the time of application for the Scholarship and throughout the two-year period stipulated above, are and have been actively engaged in teaching Latin or Greek in the secondary schools, either public or private, within the geographical boundaries of the Association (New York, New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia);

(3) those whose undergraduate academic preparation included either a major or a minor in Latin or Greek; and whose instructional program, both at the time of application for the Scholarship and throughout the two-year period stipulated above, is and has been predominantly in *bona fide* courses in Latin or Greek;

(4) those who have every intention of devoting their future teaching primarily to instruction in *bona fide* courses in Latin or Greek.

III. Organization and Membership of the C.A.A.S. Rome Scholarship Committee

The Rome Scholarship Committee of the C.A.A.S. shall consist of the President of the C.A.A.S., as Chairman; of the Ex-Officio Member of the Executive Committee; and of a third member from the Executive Committee, which member shall be appointed by the Chairman.

Applications for this Scholarship must be in by February 25, 1955. Inquiries should be addressed to the President of the Association, Professor Earl L. Crum, Lehigh University, Bethlehem, Pa.

CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

REPORT OF THE SECRETARY-TREASURER, 1953-1954

The Forty-Seventh Annual Meeting of the Classical Association of the Atlantic States was held in New York City on Friday and Saturday, April 23 and 24, 1954, with Hunter College of the City of New York as host. The Friday afternoon session and the dinner meeting on Friday evening were held at the Shelton Hotel; the Saturday morning and afternoon sessions were held at Hunter College.

The annual business meeting of the Association was held in Room 919 of Hunter College, on Saturday afternoon, April 24, beginning at 2:00 o'clock, with President Earl L. Crum presiding. The President read

to the members a letter of congratulation received from the Secretary-Treasurer of the Classical Association of New England.

The report of the Secretary-Treasurer showed that as of April 10, 1954, the Association had 607 members, of which 458 were subscribers to THE CLASSICAL WEEKLY. In his report of the Financial Account of the Association he stated that Receipts through the fiscal year beginning April 5, 1953, and ending April 10, 1954, amounted to \$3346.18, and that Expenditures during the same period amounted to \$3142.25, leaving a Balance of \$203.93.

In his report of the Financial Account of THE CLASSICAL WEEKLY, the Secretary-Treasurer announced Receipts in the amount of \$7355.42 for the fiscal year, and Expenditures of \$5189.48 for the same period, leaving a balance of \$2165.94.

In his statement of the Rome Scholarship Fund of the Association for the period extending from April 5, 1953 to April 10, 1954, the Secretary-Treasurer reported a Balance of \$155.38 from the year 1952-1953, and contributions of \$124.25 for the year 1953-1954, thus giving a total of \$279.63 in Receipts; the only Expenditure from this Account was \$200.00 in cash to the recipient of the Scholarship Award, Mr. John F. Reilly of Yonkers, New York, leaving a balance in the Account of \$79.63.

On motion of Professor Edward B. Stevens, seconded by Professor E. Adelaide Hahn, the report of the Secretary-Treasurer was approved. Motion carried.

Professor James W. Poultney gave a report for the Rome Scholarship Committee.

Mr. Richard H. Walker proposed, and Professor Moses Hadas seconded the following motion: That the Association provide reimbursement for travel, hotel expenses, and meals for the Editor of THE CLASSICAL WEEKLY, the Secretary-Treasurer of the Association, and the Secretary for Mailing and Distribution of THE CLASSICAL WEEKLY incident to the attendance of these officers at the annual Spring and Fall Meetings of the Association, provided that whatever reimbursement is paid by the institutions represented by these officers for the above purpose will be subtracted from the reimbursement to be paid these officers by the Association. The motion was passed unanimously.

Professor Franklin B. Krauss, Chairman of the Committee for Revision of the Constitution, reported for that Committee, and presented the second reading of Articles IV, VI, VII, and VIII of the revised Constitution. It was moved by Mr. Theodore S. Abbot and seconded by Professor Harry L. Levy that the Constitution be adopted on second reading. The motion was passed unanimously.*

* [See *CW* 46 (1952/53) 173-176, 223-226.—Ed.]

AMERICAN ACADEMY IN ROME SCHOOL OF CLASSICAL STUDIES SUMMER SESSION, JULY-AUGUST 1955

The 1955 Summer Session of the School of Classical Studies will be held in Rome under the direction of Professor George E. Duckworth of Princeton University. It will run six weeks from approximately July 2nd to August 12th, depending upon sailing conditions.

Conditions for the study of classical antiquity in and about Rome were never more favorable. Apart from the fact that many improvements have been made since the war in the preservation and display of the pre-war archaeological material, opportunity is now given to visit such important new excavations as those in ancient Ostia. The Academy's fine collection of books on all aspects of classical antiquity is available to all students, and the cultural activities of the city as a whole (concerts, opera, art exhibitions, etc.) are flourishing. Suitable accommodations and board in Rome for the duration of the Session may be obtained through the Academy.

The course will be devoted to Roman civilization as exemplified in its surviving material remains in and around Rome and as portrayed in its literature. Emphasis will be placed on study of the monuments *in situ* and the objects preserved in museums. But they will be constantly connected in the instruction with Rome's literary tradition and especially with the great authors of the late Republic and the Augustan Age: Cicero, Virgil, Horace and Livy. Lectures on other aspects of Roman culture will also be given in order to present a reasonably complete picture of the development of Roman civilization from the origins to Constantine. Excursions will be made to Monte Albano, Hadrian's Villa, Horace's Sabine Farm, Palestrina, Ostia, and one or more Etruscan sites.

Enrollment will be limited to twenty-four students. Applications for admission must be received by the Academy's New York office not later than March 1, 1955. Basic expenses including tuition, accommodations, board, and cabin class transportation from New York and return may be estimated at \$1,100. As in the past, holders of scholarships from regional classical associations will have the tuition fee of \$100 remitted.

Requests for details should be addressed to:

Miss Mary T. Williams, *Executive Secretary*
American Academy in Rome, 101 Park Avenue
New York 17, New York

Professor Krauss as chairman of the Committee on Nominations presented the following report: "For President: Professor Earl L. Crum, Lehigh University; for Vice-Presidents: Professor John S. Kieffer, St. John's College, Annapolis, and Professor W. Edward Brown, Lafayette College; for Secretary-Treasurer, Professor F. Gordon Stockin, Houghton College; for Secretary for Distribution of Publications, Professor Stanislaus A. Akielaszek, Fordham University; for Officer-At-Large, Miss Emilie Margaret White, Public Schools, District of Columbia; for Regional Representatives: from Delaware: Miss Julia Jones, Tower Hill School, Wilmington; from the District of Columbia: Mrs. Mabel F. Murray, Calvin Coolidge High School, Washington; from Maryland: Professor James W. Poultnay, The Johns Hopkins University; from New Jersey: Professor Frank C. Bourne, Princeton University, and Mrs. Phyllis Winquist, Roselle Park High School, Westfield; from New York: Professor Gordon M. Kirkwood, Cornell University; Professor Moses Hadas, Columbia University, and Miss Florence E. Raanes, Brooklyn College; from Pennsylvania: Professor John G. Glenn, Gettysburg College; Miss Margery McClure, Mt. Lebanon High School, and Professor Edward B. Stevens, Muhlenberg College; for Editor of THE CLASSICAL WEEKLY: Professor Edward A. Robinson, Fordham University; for Representative on the Council of The American Classical League: Professor F. Gordon Stockin, Houghton College; for Editor for the Atlantic States, Editorial Board of the *Classical Journal*, Professor Franklin B. Krauss, The Pennsylvania State University.

It was moved by Professor Levy and seconded by Professor Shirley Smith that the nominations be closed. Motion carried.

It was moved by Professor Levy and seconded by Professor Hahn that the Secretary be instructed to cast one ballot for the slate of nominees. Motion passed unanimously.

Professor Lillian B. Lawler presented the following Resolution:

WHEREAS since the Spring of 1949, Professor Eugene W. Miller has served as Secretary-Treasurer of the Classical Association of the Atlantic States, and

WHEREAS he has throughout the years performed the exacting and sometimes exasperating duties of his office with efficiency and dispatch, at many times to the utter disregard not only of his own convenience but even of his health, and

WHEREAS his warm personality and his sense of humor, his modesty and his sound good sense have not only helped lighten innumerable weighty sessions of the Executive Committee, but have endeared him to the Association as a whole, therefore

BE IT RESOLVED that the members of the Classical Association of the Atlantic States express their deep

appreciation of Professor Miller's unselfish and devoted service, and wish him well for the future."

Professor John F. Latimer, Chairman of the Committee on Resolutions presented the following report for that Committee:

"The Resolutions Committee in solemn yet joyous conclave and in full awareness of precedents ancient, medieval and modern, on behalf of the membership of CAAS with all confidence, expresses warm appreciation:

To Dr. George N. Shuster, President of Hunter College of the City of New York, for willingly and helplessly being ordered to play the part of host to the annual Meeting, and

To Dr. John Meng, Dean of Administration of Hunter College, for his kind welcome given so admirably even under substitute duress;

To Hunter College itself for the use of its facilities, academic and Epicurean;

To the Local Committee on Arrangements, under the dynamic and omnipotent chairmanship of Dr. E. Adelaide Hahn, for its careful and eminently successful management of the multiplicity of details involved in such a meeting;

To Miss Florence J. Bloch, Assistant to the Chairman, for her efficient and tireless assistance to the Chairman of the Committee;

To the students from Hunter College, Virginia Zuckerman, Nina Ingargiola, Julia Caruso, and Charles Millhausen, for their generous and effective contributions of their time to the task of registration and guidance;

To the Catholic Classical Association of Greater New York; and to the New York Classical Club for the publicity given to this meeting among their members;

To the New York Classical Club for enabling us to drink appropriate libations with such a delicious descendant of *vinum Falernum* or is it *Lacrimi Christi*;

To the President of CAAS for arranging such an outstanding program;

To all the speakers for their distinguished contributions to our enjoyment and enlightenment;

To Professor Gilbert Highet for his brilliant and delightful account of that other Gilbert, Professor Murray;

To the Hotel Shelton for its cooperation and courtesy.

GORDON M. KIRKWOOD

STANISLAUS A. AKIELASZEK

JOHN F. LATIMER, Chairman

It was moved by Professor Levy and seconded by Professor Smith that the report be accepted. Motion carried.

The meeting was adjourned at 2:30 P. M.

Respectfully submitted,

EUGENE W. MILLER
Secretary-Treasurer

NOTES AND NEWS

This department deals with events of interest to classicists; the contribution of pertinent items is welcomed. Also welcome are items for the section of *Personalia*, which deals with appointments, promotions, fellowships, and other professionally significant activities of our colleagues in high schools, colleges, and universities.

Officers of the **Classical Association of New England** for 1954-1955 are: President, Mr. James Appleton Thayer, St. Paul's School, Concord, N. H.; Vice-President, Professor Dorothy M. Robathan, Wellesley College; Secretary-Treasurer, Professor Claude W. Barlow, Clark University. Additional Members of the Executive Committee are: (1953-1955) Miss Margaret F. Phelan, Rogers High School, Newport, R. I., and Mr. Robert E. Lane, University of Vermont; (1954-1956) Miss Grace A. Crawford, Bulkeley High School, Hartford, Conn., and Professor Francis R. Bliss, Colby College. The Representative on the Council of the American Classical League is Professor Claude W. Barlow, Clark University. The Nominating Committee (to report at the 1955 meeting) consists of Professor Josephine P. Bree, Alber-tus Magnus College, Chairman; Professor James E.

Pooley, University of Vermont and Miss Ruth I. Stearns, West Hartford High School, West Hartford, Conn.

The Association awards annually to a secondary school teacher who is a member of the Association a scholarship of \$200 for study at the Summer Session of the School of Classical Studies of the American Academy in Rome. In addition to the award, the tuition fee of \$100 is remitted by the Academy for the holder of the scholarship.

The Forty-Ninth annual meeting of the CANE will be held at The Loomis School, Windsor, Connecticut, on *March 18-19, 1955*.

The **Metropolitan Museum of Art** Calendar of Events for February announces lectures by Blanche R. Brown on "Greek Myths in Classical Art" (February 21) and "Greek Myths in Later Art" (February 28). The lectures are given at 3 P. M.

Professor Gilbert Highet of Columbia University will conduct a course of fifteen lectures on "The Classical Tradition and Its Survival" at the Museum Monday evenings from 6:30 to 8:10 P. M., beginning February 7. He will be assisted by thirteen guest lecturers. The course is under the joint auspices of the Museum and Columbia University.

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